

BLUE GRASS BLADE.

EDITED BY A. HEATHEN
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A. T. Parker
High and Anshel East Side

GOOD MORALS.

LEXINGTON, KENTUCKY, SUNDAY, JULY 31, E. M. 304.

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REV. DR. ROBERTS ON BIBLE REVISION

Extracts from a recent sermon of Rev. Dr. Roberts of Kansas City, Mo., are as follows:

"That statement in the sacred scriptures, 'He that believeth not shall be damned,' is an insult to every intelligence. It is the argument of the club; it is the logic of the torture chamber. If the revisers have performed any service of worth for the Christian world it is this, that they put brackets around that last part of the final chapter of Mark, in which that statement occurs, to indicate that it is not authoritative."

"One of the strange things is that the church for hundreds of years has used that interpolated passage, that insult to intelligence, that menace to mental honesty, as a rallying cry. A man cannot choose what he believes. Belief is in no sense a matter of choice. He must believe what he must. The honest man knows that if eternal ruin depended upon his belief in the doctrine of the Trinity, he would have no choice in the matter; he would be compelled to go straight-forward, denying that doctrine, straightforward to eternal ruin."

Macaulay recites the incident of a boy named in Edinburgh two hundred years ago for having uttered free opinions about the Trinity and some books of the Bible. After he was convicted he recanted and pled for a little respite in order that he might make his peace with God. This the jury council refused unless the clergy of Edinburgh would request a delay. They not only did not request it but insisted that the execution should take place at once. The instance of another boy, who once said, 'He was only said that he wished he was hell so that he could warm his feet.' That was construed as blasphemy and he was hanged. His mother came to the execution and after the boy was dead pled for the possession of his body. This was refused. He was buried by the roadside, and a heap of stones placed about his grave. Unnumbered thousands of men have been persecuted, or tortured, or put to death, because they could not and did not believe—put to death by two hellions."

"A few days ago I had the pleasure of meeting a man with whom I had been at school a score of years ago. We fell to talking about the Christian religion and the Christian system, and whenever anything was said that was detrimental to Christianity this friend of mine would say, 'Oh, that was the Catholic church, or that was the Presbyterian church, or that was the Methodist, or the Episcopalians.' The only exact, the only enduring, the only faithful interpreter of the Christian system was the Baptist church, to which my friend belonged. It is exactly like a meeting in which the members of the church were to talk about some subject that was given to them the preceding week."

"That sentence, 'He that believeth not shall be damned,' has caused more suffering and made more liars and hypocrites than liquor and war—both sanctioned by Christianity—combined."

Jesus in making wine, at Cana of Galilee, made more drunkards than any other thousand men ever lived, and in teaching his disciples to propagate his religion by the sword (Matthew 10: 34 and Luke 22: 36) caused more cruel religious wars than any score of men ever lived, and yet the drunkenness and murder combined taught by Jesus did not produce a tithing of the suffering caused by the wine. 'He that believeth not shall be damned.'"

Millions on millions of ignorant people and children have been driven into the church by the priests and preachers who have dimmed and howled into their ears this awful threat of damnation if they did not believe stories that could not be sustained by intelligence and argument and could, therefore, only be sustained by some sectarian means."

Millions of priests and preachers

and their strikers and henchmen and millions of political grafters have lived in luxury without labor because ignorant dupes were made to give up their money to these religious impostors by the words 'He that believeth not shall be damned,' and now, nearly 2,000 years since the alleged beginning of the Christian religion, men who have been selected by Christians to revise the Bible and see if there are any errors in it, tell us that these famous words, 'He that believeth and is baptized shall be saved and he that believeth not shall be damned,' are 'not authoritative'—that is, do not really belong in the New Testament, leaving the natural inference that they were put into the New Testament by the Catholic priests, some time in the 'dark ages' when the church was in power, and not there to frighten the ignorant into an acceptance of religion, so that, priests—it was before there were any preachers—might live in idle luxury and self-indulgence on the money thus extorted from their victims."

But will not suit the purposes of the clergy of this day, Protestant or Catholic, to have the masses of the people to know that this passage that has been such a source of revenue to them is 'not authoritative'; so we do not hear from the pulpit, anything about this revision of the Bible, and the same old Bible with this 'not authoritative' passage in it, will still lie in a double sense on the pulpits and be read in the public schools of a country where Republican Grant said 'Keep church and State forever separate' and where Democratic Parker—as he passes the hat for contributions—is supposed to demand 'the complete separation of church and State in political matters.'"

The Bible is being revised at great cost of time and money and if the revision developed anything that suited the preacher's purpose of money-making we would be having it preached all the time, but it will never take the place of the old Bible with its 'not authoritative' morals."

SKELETON

FOR A RELIGIOUS NOVEL—ALL ACCURATE EXCEPT THE NAMES.

About 1877, George Roberts, bachelor, and Miss Viola Johnson, both of Kentucky, and each about 21 years old, and second cousins, were married. They represented two of the large families in Kentucky.

George's father was a physician and his mother was a beautiful and accomplished woman, a school teacher from Massachusetts.

Dr. Roberts was regarded by all who knew him as almost a perfect man. He was successful in his profession and was much loved. He was, physically, a fine specimen. He was a widower in his dress. He was religious, as were all of the large families of his father, a member of the Christian or Campbellite church, and George was a member of that church from his young boyhood.

George was, in all, one of the handsomest men I ever saw, and was of medium size and of perfect health. He had black and curled hair and very dark eyes and fine complexion. I have heard him mentioned as a model of a handsome man as often as I can find I ever knew. He had, and still has, a fine rich voice and was—I shall use the past tense—very dignified but very gentle in his manner and affectionate.

He had an education at a college that educated young men for the Baptist ministry. He was of good common sense, and pleasant conversation, but was not a man of brilliant intellect.

His wife was, of all the women in the world, the very woman for the wife of such a man. She was not a ravishing beauty, but she was pretty, with fine brown hair and hazel eyes, was of medium size, and was of perfect health.

She was not, intellectually, a brilliant woman. She had no special accomplishment. Her devotion to her husband amounted to idolatry.

Her father belonged to the aristocracy, was a fine farmer, and the son of a man who was famous as a jurist. Her mother was a beautiful, rather small woman, much loved of medium education and medium intellect and famous for her business qualities.

Viola was not merely religious but deeply religious.

The match was regarded as one of those 'made in heaven.' They became the parents of two children, one of each sex, both of whom were healthy and handsome, and both of whom were married; the daughter to a Baptist preacher who is a nice and educated man, and the son is now in good health.

George soon got a fine position in a popular bank and staid there for about five years.

He was then called to the cashier position of another bank that paid him a fine salary and furnished him a beautiful home.

I once dined with them at that home. George in 'asking the blessing' at his table, did it with as much grace as can be put into that awkward and embarrassing custom among the religious."

A year or so after that, the newspapers published that George had disappeared and that a woman from the town had disappeared about the same time. No clue could be gotten as to the whereabouts of the two departed persons. A new bank cashier was elevated.

A year or two passed with no modest clue as to where the two had gone. Then a letter came to Viola from George, saying that he was with out money and begging forgiveness and asking for money to come home.

The money was sent him and he came home and was forgiven and the two lived together, everybody saying that George's religion had finally saved him, and they seemed to be again perfectly happy and his escape seemed only like a bad dream in the memory of his friends.

He got a position as bookkeeper in a large distillery with a fine salary, and for years their home seemed to be a model one.

About a year ago George lost his position. Recently I saw in a metro-

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CONGREGATION WAS USING COAL TAR DYE AND SALICYLIC ACID FOR COMMUNION.

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"THE DAMNED STUFF CALLED ALCOHOL"

I believe that alcohol, to a certain degree, demoralizes those who make it, those who sell it, and those who drink it.

I believe from the time it issues from the cold and poisonous worm of the distillery until it empties into the hell of crime, death and dishonor, it demoralizes everybody that touches it.

L. J. IRWIN, GEO. L. GARRETT,
Gen'l Pass. Agt. Trav. Pass. Agt.
LOUISVILLE, KY.

Gsn'l Pass. Agt. Trav. Pass. Agt.

LEO TOLSTOY'S APPEAL TO THE CLERGY

Whoever you may be: priest, cardinal, bishop, or pastor, of whatever church, forego for a while your assurance that you are the only true disciples of the God Christ, and remember that you are not of all men; that is, according to your own teaching, being sent into this world by God to fulfill His will; remember this, and ask yourselves what you are doing. Your whole life is devoted to preaching, maintaining and spreading among men a teaching which you say was revealed to you by God Himself, and is, therefore, the only one that is true, and brings redemption.

What, then, constitutes this one true and redeeming doctrine that you preach? To whichever one of the so-called Christian Churches you may belong, you acknowledge that your teaching is quite accurately expressed in the articles of belief formulated at the Council of Nicaea 1,600 years ago. Those articles of belief are as follows:

First: There is a God the Father (the first person of a Trinity), who has created the sky and the earth, and all the angels who live in the sky.

Second: There is only one Son of God the Father, not created, but born (the second person of the Trinity). Through this Son the world was made.

Third: This Son, to save people from sin and death by which they were all punished for the disobedience of Adam (the first person of the Trinity), came down to the earth, was made flesh by the Holy Ghost and the Virgin Mary, and became a man.

Fourth: This Son was crucified for the sins of men.

Fifth: He suffered and was buried, and rose on the third day, as had been foretold in Hebrew books.

Sixth: Having gone up into the sky, the Son seated himself at His Father's right side.

Seventh: This Son of God will, in due time, come again to the earth to judge the living and the dead.

Eighth: There is a Holy Ghost (the third person of the Trinity) who is equal to the Father, and who spoke through the prophets.

Ninth: (held by some of the largest Churches) There is one holy, infallible Church (or, more exactly the Church to which he who makes the confession belongs is held to be unique, holy, and infallible).

Tenth: (held by some of the largest Churches): There exists a sacrament of baptism, by means of which the power of the Holy Ghost is communicated to those who are baptized.

Eleventh: At the second coming of Christ the souls of the dead will re-enter their bodies, and these bodies will be immortal; and

Twelfth: After the second coming the just will have eternal life in paradise on a new earth under a new sky, and sinners will have eternal life in the torments of hell.

Not to speak of things which by some of your largest Churches (the Roman Catholic and Russian-Orthodox)—such as the belief in saints, and in the good effects of bowing to their bodily remains, and to representations of them, as well as of Jesus and the mother of God—the above twelve points embrace the fundamental positions of that truth which you say has been revealed to you by God himself for the redemption of man. Some of you preach these doctrines simply as they are expressed; others try to give them an allegorical meaning, more or less in accord with present-day knowledge and common sense; but you all alike are bound to confess, and do confess, these statements to be the exact expression of that unique truth which God himself has revealed to you, and which you preach to men for their salvation.

Very well. You have had the one true capacity of saving mankind revealed to you by God himself. It is natural for men to strive towards truth, and when it is clearly presented to them they are always glad to accept it, and be guided by it.

And, therefore, to impart this saving truth revealed to you by God himself, it would seem sufficient, plainly and simply, verily, and through the Press, to communicate it with reasonable persuasion to those capable of receiving it.

But how have you preached this truth?

From the time a society calling itself the Church was formed, your predecessors taught this truth chiefly by violence. They laid down the truth, and punished those who did not accept it. This method, which was evidently not suited to its purpose, came, in course of time, to be less and less employed, and is now, of all the Christian Churches, used, I think, only in Russia.

Another means was through exter-

nal action on people's feelings—by solemnity of setting, pictures, music, even dramatic performances, and oratorical art. In time this method, also, came to be less used. In Protestant countries—except the oratorical art—it is now but little used.

But all the strength of the clergy is now directed to a third and most powerful method, which has always been used, and is now with more special jealousy retained by the clergy in their own hands. This method is that of instilling Church doctrine into people who are not in a position to judge of what is given them; for instance, into quite uneducated working people who have no time for thought, and chiefly into children, who accept indistinctly what is imparted to them and on whose minds it remains permanently impressed.

So that in our day your chief means of imparting to men the truth God has revealed to you, consists in teaching this truth to uneducated adults, and to children who do not reason but who accept everything.

This teaching generally begins with what is called Scripture History: that is to say, with selected passages from the Bible; the Hebrew books of the Old Testament, which according to your teaching are the work of the Holy Ghost, and are therefore not only unquestionably true, but also holy. From this history your pupil draws his first notions of the world, of the life of man, of good and evil, and of God.

This Scripture History begins with a description of how God, the ever-living, created the sky and the earth 6,000 years ago out of nothing; how he afterwards created fishes, plants, and finally man: Adam and Adam's wife, who were made flesh by the Holy Ghost. Then it describes how, for a long time, man and his wife should eat an apple which had the magic quality of giving knowledge, he forbade them to eat that apple; how, notwithstanding this prohibition, the people ate the apple, and were therefore expelled from Paradise; and how all their descendants were therefore cursed, and the earth was cursed also, so that since then it has produced weeds. Then the life of Adam's descendants is described: how they became so perverted that God not only drowned them all, but drowned all the animals with them, and left alive only Noah and his family, and the animals he took into the ark. Then it is described how God chose Abraham alone of all people, and made an agreement with him; which agreement was that Abraham

should give him a numerous progeny, and to patronize him and all his descendants, performed on their behalf most unnatural actions called murders, and most terrible cruelties. So that the whole of this history—excepting certain stories, which are sometimes naïve (as the visit of God with two angels to Abraham, the marriage of Isaac and Rebekah), and are sometimes innocent, but are often immoral (as the swindles of God's favorite, Jacob, the cruelties of Samson, and the cunning of Joseph)—the whole of this history, from the plagues of Moses called down upon the Egyptians, and the murder by an angel of all their first-born, to the fire that destroyed 250 conspirators, and the tumbling into the ground of Korah, Dathan and Abiram, and the destruction of 15,000 men in a few minutes, and on to the saving in pieces of enemies with arrows, and the execution of the priests who did not agree with you by Elijah (who rode up into the sky), and to the story of Elijah who cured the boys that laughed at him, so that they were torn in pieces, and eaten by two bears—all this history, is a series of miraculous occurrences and of terrible crimes, committed by the Hebrew people, by their leaders, and by God himself.

Your teaching of the New Testament consists not in its moral teaching, but in the Sermon on the Mount, but in conformity of the Gospels with the stories of the Old Testament, in the fulfillment of prophecies, and in miracles, the movement of a star, songs from the sky, talk with the devil, the turning of water into wine, walking on the water, healings, calling people back to life, and, finally, the resurrection of Jesus Himself, and His flying up into the sky.

If all these stories, both from the Old and New Testaments, were taught as a series of fairy-tales, even then hardly any teacher would decide to teach them to children and adults he desired to enlighten. But these tales are imparted to people unable to reason, as though they were the most trustworthy description of the world and its laws, as if they gave the truest information about the lives of those who lived in former times, of what should be considered good and evil, of the existence and nature of God, and of the duties of man.

People talk of harmful books! But is there in Christendom a book that has done more harm to mankind than this terrible book, called "Scripture History from the Old and New Testaments"? And all the men and women of Christendom have to pass through a course of this Scripture History during their childhood, and this same history is also taught to ignorant adults as the first and most essential foundation of knowledge—as the one, eternal, truth of God.

You cannot introduce a foreign substance into a living organism without the organism suffering, and sometimes, perishing, from its efforts to rid itself of this foreign substance. What terrible evil to a man's mind must, then, result from this rendering of the teaching of the Old and New Testaments—foreign alike to present-day knowledge, to common sense, and to moral feeling—and instilled into him at a time when he is unable to judge but accepts all that is given him!

Every man comes to the world with consciousness of his dependence on a mysterious, all-powerful Source which has given him life, and consciousness of his equality with all men, the equality of all men with one another, a desire to love and be loved, and consciousness of the need of striving towards perfection. But what do you instill into him?

Instead of the mysterious Source of which he thinks, with reverence, you tell him of an angry, unjust God, who executes and torments people.

Instead of the equality of all men, which the child and the simple man recognizes with all his heart, you tell him that not only people, but nations, are unequal; that some of them are loved, and others are not loved by God; and that some people are called by God to rule, others to submit.

Instead of that wish to love and to be loved which forms the strongest desire in the soul of every unperverted man, you teach him that the relations between men can only be based on violence, on threats, on executions, and you tell him that judicial and military murders are committed not only with the sanction but at the command of God.

In place of the need of self-government, you tell him that man's salvation lies in belief in the Redemption, and that by improving himself by his own powers, without the aid of prayers, sacraments, and belief in the Redemption, man is guilty of sinful pride, and that for his salvation he must trust not his own reason, but to the commands of the church, and must do what she decrees.

It is terrible to think of the perversion of thought and feeling produced in the soul of a child or an ignorant man by this teaching.

It is even more terrible to think of the perversion of thought and feeling produced in the soul of a man who has received a higher education, and who has been able to free himself from the influence of this teaching.

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gradges help to a beggar, and envious, and over-eats and drinks. Could one do such things if one believed in God?

Pere Didon affirms that he has faith both in God and in the asceticism of Jesus, while the Samaritan peasant says he does not believe in God, since he does not obey His commandments.

Evidently Pere Didon does not even know what faith is, and only says he believes, while the Samaritan peasant knows what faith is, and, though he does not believe in God, really believes in him in the very way that is true faith.

I hear the usual reply: "What will become of men if they cease to believe the church doctrines? Will things not be worse than they are now?"

What will happen if the people of Christendom cease to believe in church doctrine? The result will be—that not the Hebrew legends alone but the religious wisdom of the world will become accessible and intelligible to them. People will grow up and develop with unperverted understanding and feelings. Having discarded a teaching accepted credulously, people will order their relation towards God reasonably. In conformity with their knowledge, and will recognize the moral obligations that flow from that relation.

"But will not the results be worse?" If the church doctrine is not true—how can it be worse for men not to have falsehood preached to them as truth, especially in a way so unfair as is now adopted for the purpose?

"But," some people say, "the common folk are coarse and uneducated, and what we, educated people, do not require, may yet be useful and even indispensable, for the masses."

If all men are made alike, then all must travel one and the same path from darkness to light, from ignorance to knowledge, from falsehood to truth. You have travelled that road and have attained consciousness of the unreliability of the belief in which you were trained. By what will you check others from making the same advance?

You say that though you do not need such food, it is needed by the masses. But no wise man undertakes to decide the physical food another must eat; how then can he decide that another who can decide—what spiritual food the masses of the people must have?

The fact that you notice among the masses a demand for this doctrine in no way proves that the demand ought to be supplied. There exists a demand for intoxicants and tobacco—yet worse demands. And that you yourselves, by complex methods of hypnotism, evoke this very demand, by the co-ercion of which you try to justify your own occupation. Only cease to evoke the demand, and it will not exist; for, as in your own case and for every else, there can be no demand for lies, but all men have moved and still move from darkness to light; and you who stand nearer to the light should try to make it necessary to others, than to not to hide it from them.

"But," I hear a last objection, "will the result not be worse if we—educated, moral men, who desire to do good to the people—abandon our post because of the doubts that have arisen in our souls, and let our places be taken by coarse, immoral men, interested in the people's good?"

Undoubtedly the abandonment of the clerical profession by the best men will have the effect that the ecclesiastical business passing into coarse, immoral hands, will move and more disintegrate, and expose its own falsity and harmfulness. But the result will not be worse, for the disintegration of ecclesiastical establishments is now going on, and is one of the means by which people are being liberated. And, therefore, the quicker this emancipation is accomplished, by enlightened and good men abandoning the clerical profession, the better it will be. And so, the greater the number of enlightened and good men who leave the clerical profession, the better.

I know that many of you are encumbered with families, or are dependent on parents who require you to follow the course you have begun; I know how difficult it is to abandon a post that brings honor or wealth or even gives a competence and enables you and your families to continue a life to which you are accustomed, and I know how painful it is to go against relatives or even to love. But anything is better than to do what destroys your own soul and injures your fellow men.

Therefore, the sooner and more definitely you repent of your sin and cease your activity, the better it will be not only for others, but for yourselves.

That is what I—standing now on the brink of my grave, and clearly seeing the chief source of human illness—would wish to say to you; and to say no more than to expose or condemn you, but in order to co-operate in the emancipation of men from the terrible evil which the preaching of your doctrine produces, and at the same time to

help you to rouse yourselves from the hypnotic sleep in which you now often fall to understand all the wickedness of your own actions.

May God, who sees your hearts, help you in the effort!

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LEO TOLSTOY'S APPEAL TO THE CLERGY

Whoever you may be, pastor, minister, or priest, of whatever denomination, of whatever church, I appeal to you, as a Christian, to read this book, and to see what it has to say for you, and for the world.

Your whole life is devoted to preaching, maintaining and spreading among men the Christian religion, and you are called to do this by God himself, and it is therefore your duty to do it as truthfully and as honestly as you can.

First, then, is a God the Father (the first person of a Trinity), who has created the sky and earth, and all the angels who live in heaven.

Second, there is only one Son of God, the Father, who has been born of the Father, and who has come into the world to save men.

Third, this Son, who has been born of the Father, and who has come into the world to save men, is Jesus Christ, who has died for us, and who will come again to judge the living and the dead.

Fourth, there is a Holy Spirit (the third person of the Trinity) who is equal to the Father, and who speaks through the prophets.

Fifth, there is a heaven, where the souls of the righteous go, and where they will live forever.

Sixth, there is a hell, where the souls of the wicked go, and where they will live forever.

Seventh, after the second coming of Christ, the world will be renewed, and there will be no more sin, and there will be no more death.

But what is the strength of the clergy? It is the strength of the church, and the church is the strength of the world.

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help you to rouse yourselves from the hypnotic sleep in which now you are fallen to understand all the wickedness of your own actions.
May God, who sees your hearts, help you in the effort.

SERIOUS CHARGE

Made by Publisher of Y. M. I. Magazine Against a Seditious
Levellville, Ky., July 21.-D. H. Felt, publisher of the Y. M. I. Magazine, swore out a warrant to-day against C. M. Dalley, of 734 Sixth

street, his solicitor, charging him with forging an advertising contract for \$20, the name of Spaulding Bros., the laundryman, being used. Dalley was arrested this afternoon by Detective Mahar.
The Y. M. I. is among the Catholics, the same as the Y. M. C. A. among the Protestants.